THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Thou, O Lord, remainest for ever; thy throne from generation to generation" (LAMENTATIONS 5: 19).

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COMING OF THE KINGDOM OF PEACE.

IF there is any promise more frequently made in the Scriptures, than any other, concerning the future of the human family, it is this, that the Lord Jesus Christ will return to the earth and establish a universal rule of peace. This is the first and the last note of the prophetic word, its alpha and omega, and it is the bright star which shines most brilliantly during the long, dark ages since the fall, directing the children of men to look forward to the day on which there shall be on earth a paradise restored.

Enoch, the seventh from Adam, prophesied of the second coming of our Lord, "Behold, the Lord cometh with ten thousand of his saints" (Jude 14). This is the only prophetic utterance of Enoch which has been quoted in the Bible, and it is significant that it is his reference to the second advent which the Spirit of the Lord has preserved for us in the New Testament, in preference to all others, although, as we learn in the Pearl of Great Price, "the Lord showed Enoch all things, even unto the end of the world" (Book of Moses 7: 67)). It is significant, too, that in the very last chapter of the Bible the Lord says repeatedly: "Behold, I come quickly," and that John closes the volume with the fervent prayer, "Even so come, Lord Jesus" (Rev. 22: 7, 12, 17, 20).

David, prophesying of the blessings which Israel should enjoy during the reign of Solomon, who was a type of the Prince of Peace, says, with special reference to the Millennial kingdom, "The mountains shall bring peace to the people, and the little hills, by righteousness * * * In his days shall the righteous flourish, and abundance of peace so long as the moon endureth" (Psalm 72: 3, 7). Another of Israel's inspired poets sweetly sings, referring to the very age in which we are living, "I will hear what the Lord will speak: for he will speak peace unto his people, and to his saints * * * Mercy and truth are met together:

righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven" (Psalm 85: 8-11). Isaiah, speaking of the kingdom of the Redeemer, says: "Of the increase of his government and peace there shall be no end" (Isaiah 9: 7). In another place: "Lord, thou wilt ordain peace for us" (Isaiah 26: 12). Again: "And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isaiah 54: 13). Speaking still more definitely of the kingdom of God on earth, this prophet is inspired to say, "I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land" (Isa. 60: 17, 18); and, "For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the gentiles like a flowing stream" (Isa. 66: 12). Through Ezekiel the Lord says: "And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land * * * And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more" (Ezek. 34: 24-29). We learn from this that the Lord will gather His people and establish them under a prince, of whom David is a type, and make with them an everlasting covenant of peace, and that, as a preparatory work, He will "raise up for them a plant of renown," i.e., as Bible scholars tell us, a *Plantation Which Shall be Renowned*, and the effect of this shall be that they shall no more hunger in their own land; their land, Canaan, shall be made abundantly fruitful, through the introduction, perhaps, of irrigation and dry-farming, two agricultural methods which the modern world has learnt from the Latter-day Saints—that *Plantation of Renown* which the Lord, in accordance with this prophecy, raised up in the valleys of the Rocky Mountains. Through Haggai the Lord declares, concerning Jerusalem, "In this place will I give peace, saith the Lord" (Hag. 2: 9).

Turning to the Book of Mormon, we find that Nephi, prophesying of the present age, connects the bringing forth of Zion with the proclamation of the message of peace. He says: "And blessed are they who shall seek to bring forth my Zion at that day * * * and whoso shall publish peace, yea, tidings of great joy, how beautiful upon the mountains shall they be" (I. Nephi 13: 37; II. Nephi 3: 18). Mosiah tells us that our Lord is the founder of peace, and represents this as the great work of redemption and salvation. He says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that is the founder of peace: yea, even the Lord, who has redeemed his people: yea, him who has granted salvation unto his people" (Mos. 15: 18).

In the Doctrine and Covenants we are taught that the gospel is the "gospel of peace" (Sec. 27: 16; compare Eph. 6: 15); and that

the New Jerusalem is a "land of peace" (45: 66). The saints are commanded to "renounce war and proclaim peace, and seek diligently to turn the hearts of their children to their fathers, and the hearts of the fathers to the children" (98: 16); to "sue for peace," and to "lift up an ensign of peace, and make a proclamation for peace unto the ends of the earth" (105: 38-41).

Such is the Word of the Lord, in all ages, regarding the kingdom of God which will be established at the second coming of the Son of Man. It tells us that it will be a kingdom in which peace, founded upon righteousness, will prevail. There will be peace and joy in the hearts of men, instead of stormy passions, doubt, anxiety, and despair; there will be peace between neighbors, and in all industrial fields, instead of rivalry, envy, strikes and lockouts; there will be peace in the government, because party strife will be a thing of the past; there will be international peace, instead of war and bloodshed, because perfect justice will be the basis of all international relations.

Many people refuse to believe the word of God on this subject. Wars, they say, have always been, and always will be. They say they believe God will save His children and transfer them to the realms of the glorified, where there shall be no more strife, and no suffering of any kind, but they refuse to believe that God can save and redeem His children on this earth. They pray for the coming of the kingdom in which His will shall be done on earth as it is in heaven, but they do not believe that the prayer can be realized on earth. And yet, what God has spoken has never failed. His promises, as far as they have become due, have been kept to the very letter, and those that are still reserved for the future will be kept with equal faithfulness.

We have, as Peter says, the word of prophecy "more sure" even than the word of history which has been transmitted to us by the eye-witnesses of the power and majesty of our Lord while in the flesh (II. Peter 1: 15-21). The kingdom of righteousness and peace will be established in the fulness of time, according to the prophetic word, and the immediate preparations for it have been going on for some time. The Church of Jesus Christ of Latter-day Saints has been raised up in the valleys of the mountains. As we read in Isaiah, Zion that bringeth good tidings, or, rather, he that bringeth good tidings to Zion, has appeared in the high mountains; he that bringeth good tidings to Jerusalem has lifted up his voice with strength and proclaimed the coming of the Lord (Isa. 40: 9); the mighty angel with the little book open has appeared and solemnly declared that there shall be time, or delay, no longer, but that the hour has come for the completion of God's plan of redemption (Rev. 10: 1-7). And, in accordance with these declarations the political structures of the world are to-day shaking and trembling, for the ground is to be cleared for the coming of the Lord of lords, the King of kings.

It is of the utmost importance that the people of God should understand the signs of the times and realize their position among the children of men at this critical period of history. It is important that they should be witnesses to the truth, before all men.

It is of special importance that parents and teachers should instil into the minds of children the fundamental principles of the kingdom of God, as revealed in the Scriptures. The children should be taught the gospel of peace, the gospel of love, and justice, and righteousnesss, in order that they may be prepared to occupy positions of trust and responsibility in the Millennial kingdom, under the Son of God. The world must be converted from the error of worshiping brute force, to the truly divine cult of glorifying that intelligence which is consecrated to the service of fellowmen. Then it will be prepared for the Millennium. And this rests largely with the future generation—the next one, let us hope. Therefore, the children should be taught these glorious principles and be qualified for the work of lifting our civilization up to the next and higher level of development, which may well be called, "new heavens and a new earth wherein dwelleth righteousness."

J. M. S.

"MORMON" IDEAS OF HELL.

THERE are subjects that the writer of the book previously noted thinks the "Mormons" have figured out correctly, but strange to say, we differ on nearly all of them. One of the subjects is "hell." In a previous chapter, already discussed, our friend was not so sure we had the matter correctly placed, for he took pains to tell us "that the state of the soul is *fixed* in this life for ever," and referred us to Lazarus and Dives (Luke 16: 19-31). Now, he quotes II. Nephi 9, 16; 24: 26, to prove that we agree with him in the views we hold regarding hell. But I beg to differ. We certainly do not agree with most sectarian ministers regarding their ideas of hell. I for one would be sorry to hold such an estimate of God's dealings with His children, be they ever so wayward.

Not long before leaving England, I had a conversation on this subject with a Methodist preacher—He contended that hell was a literal fire, and that the wicked would go away into everlasting fire and burn for ever and ever. Arguing proved fruitless; but at last, pointing to the fire burning brightly in the grate, I said, "Say—that's a mighty nice fire. Now, supposing God had sent you a little baby, and one day the child displeased you, you would pick him up and throw him into the fire, would you not?" His eyes fairly blazed, as he exclaimed, "What next, Mollie, what do you take me for?" "What do *you* take God for?" I asked.

He collapsed into his chair, and for some moments remained silent. "Ah!" he said at last, "I see, I never thought of that before. No, God could not do a thing like that and remain a God

of love. But what, then, is hell?" I gave him the "Mormon" views, and he accepted them. A week or so after this conversation I met him again. "I wish you had been with me on Sunday," he said, "I was preaching." "What was your subject?" I asked, and he answered, "And these shall go away into everlasting fire." "Well," I said, "and did you preach a literal fire?" "Of course, I didn't," he answered, "I preached that hell was the remorse of conscience." "Then," I said, "you preached 'Mormonism.'" "Oh, no," he answered, "I merely preached common sense."

Time was when the awful doctrine of hell fire was thundered from the pulpit, and preachers made their hearers quake as they portrayed in blazing colors the torments of the damned, writhing eternally in a lake of fire. Milton, in his *Paradise Lost*, gives us as fine a description of hell, and the burning plain and molten lake, as is to be found in any writings. And the preachers would gloat over such words as these, "And these shall go away into everlasting fire prepared for the devil and his angels," and the story of the rich man and Lazarus would be read and quoted as proof of their theory, and long would they dwell upon the passage, "And in hell he lifted up his eyes, being in torment," and to this day the theory of a literal hell is held by numbers.

Let us examine this theory in the light of modern revelation, taking the story of Dives and Lazarus as our basis. There was once a rich man named Dives, who used to feed a beggar named Lazarus, with the remains of his sumptuous repasts. The beggar man, though poor in this world's goods, had accepted the gospel. The rich man found no room for such poor man's diet. He had enough and to spare of this world's goods; why worry about the next? The gospel was all very well for the poor and lowly, but for him! oh, no! he had no room for it. And the beggar died, and was received in the spirit-world and conducted right into the midst of the righteous souls who had suffered and conquered here on earth. He entered upon a state of bliss and peace, and happiness unspeakable.

The rich man also died; his riches availed him nothing when the angel of death told him it was time for him to depart; he just had to go and leave all his wealth behind him. And when he reached the other side, he found that riches there were as nothing; only merit counted, and when he came to examine his credentials he found they amounted to very little, and to his great surprise he was conducted to a much lower plane than he thought he merited. When he had recovered from his first surprise, a still greater one awaited him, for looking around, torture was added to torment when he discovered Lazarus in surroundings the most beautiful and peaceful, and the chagrin he endured, the remorse of conscience was so great that, "in hell he lifted up his eyes being in torment." No burning flames were there, no fires unquenchable, only what came from his own tortured soul, as he realized his wasted opportunities upon earth now had their just reward. He alone was

to blame for the condition in which he found himself, and he knew it. Then he cried aloud for mercy, for a retrenchment of his awful punishment, and asked that Lazarus, he whom in prosperous days he had scorned and treated as one entirely beneath him, he asked that he might come to him to ease his pain; but the voice of Abraham, the friend of God, answered, no! On earth you had all your heart desired. Lazarus had nothing. Now the order is reversed, and between you and us there is a great gulf fixed. Yes, and it alleviated his sufferings none to know that he himself had fixed that gulf. On earth he had heard the gospel and rejected it. Lazarus had heard and accepted it, and remained true to its principles. Living in the light of the knowledge of God that acceptance of the gospel surely brings, Lazarus had progressed spiritually, until he had fitted himself to dwell with the righteous souls who had preceded him. Dives had regarded the gospel as nothing worth, neglected all his opportunities for spiritual progression, and so found himself with his spiritual equals, miles behind Lazarus in knowledge of the things pertaining to God, and so he was forced to remain in a lower sphere, for it was the only one for which he had fitted himself, and the knowledge that he alone was to blame kindled within him such a fire of remorse that he suffered the tortures of a burning soul, and his punishment seemed almost unbearable as he realized that, strive as he would, he could never bridge the gulf that separated him from Lazarus, never be on a spiritual equality with him; for even though, when he had paid his debt and worked out his salvation, he might progress, Lazarus also would have progressed and the gulf between them would never narrow. And then softer feelings took possession of him, and he pleaded that a warning might be sent to his brothers; but Abraham told him it was useless; they would not heed; no, not even though one were raised from the dead to sound the warning cry in their ears, for well he knew how the world would reject Christ in the meridian of time, and the latter-day prophet, Joseph Smith, when the time arrived for him to act as the special messenger of God, and how they would heap up to themselves a harvest of remorse that would scorch their very souls as bodies are scorched by fire.

Our anti-"Mormon" friend quotes II. Nephi 9: 16, 24, 26, to prove that the "Mormons'" ideas of hell are the same as the world's and his. The passage reads: "And they who are filthy are the devil and his angels; and they shall go away into everlasting fire prepared for them, and their torment is as a lake of fire and brimstone, whose flame ascendeth up for ever and ever and has no end." Notice, in this passage it states "that their torment is *as* a lake of fire." Listen to the voice of modern revelation! It declares that endless punishment is the punishment of God, who is endless, and does not refer to the duration of the punishment. When a man has broken an earthly law and is placed in prison, at the

expiration of his sentence he is a free man; and so with the sinner. When he has paid the penalty, and learnt the lessons he refused to learn here, then he is free to progress. God is a God of love; but He is also a God of justice, and so to each man he metes out his just reward. Man alone is responsible for all his sufferings in the world to come.

Put away all thoughts of a literal fire burning for ever and ever, but know this, that whosoever rejects the teachings of the latter-day prophet, Joseph Smith, will find himself in the same condition as Dives when he passes into the great beyond, and the gulf he himself is daily making will never be bridged over, and the remorse that will seize him will be as though hell-fire raged around him.

MOLLIE HIGGINSON.

WINTER.

The summer is past and the north winds are blowing,
The bright orb of morning sinks quickly to rest;
The spire and the hill-tops loom dim in the distance,
For darkness comes early at winter's behest.

Tall trees in the forest now wave their bare branches,
The little boughs shivering shrink in the wind;
The heart fills with gladness, for always around us
Some beauty in nature, some treasure, we find.

The hard frosts are crusting the lakes and the rivers,
And icicles glisten like gems in the sun.
The shrubs in the garden are robed in white splendour,
The artist of nature moves busily on.

The blossoms of summer give place to the holly,
Like stars in the gloaming they peep through the snow;
Fair visions of mistletoe, soft as the dewdrop,
Gleam sweetly in purity under their bough.

As joy-bells of Christmas steel over the snowdrift,
Our hearts rise and swell like the waves on the blue,
And peace, gentle peace, fills our souls as a river.
The old year departs and we welcome the new.

Southery, Norfolk, England. HANNAH WARD BENNETT.

DIED IN BATTLE.

ELDER JAMES M. TOONE, in a letter dated Birmingham, December 22nd, 1915, reports that Brother Ernest Thomas Ison was killed while serving in His Majesty's army at the battle of Loos, on September 25th, 1915. Deceased was born October 7th, 1897, at Nuneaton, and was baptized November 11th, 1906, by Elder Charles V. Dadley.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 30, 1915.

EDITORIAL.

SIGNS OF THE TIMES.

Our Lord, on one occasion, visited the neighborhood of Magdala, on the eastern shore of Gennesaret. While He was there, some Pharisees and Sadducees came to Him and asked Him to show them a "sign from heaven." A flash of light, a peal of thunder, or some other extraordinary phenomenon would, they thought, have been convincing proof of His Messiahship. But He rebuked them. He pointed to the sky, across the lake, where, perhaps, the sun was about to set in a blaze of glory, and said, "When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to-day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" Ye can read the meaning of the changing hues of the firmament, but not that of the daily events; the sky is to you an open book, but current history is closed; and yet, the daily happenings are the signs which God gives you whereby to know that His kingdom has come. "There shall no sign be given"; that is, no such sign as they asked for, except "the sign of the prophet Jonas" (Matt. 16: 1-7).

Our Lord here clearly teaches the importance of observing the events that occur every day, as signs indicating the coming of great changes in the world. At this time, when a year has again passed and we are beginning a new one, it is especially appropriate to study, earnestly and intelligently, the current events—the "signs of the times."

What are the signs?

For one thing, there are two opposite influences in the world to-day. One is known as Internationalism, and the other as Militarism. Never before in the world's history has the first of these tendencies been more pronounced than it is to-day. Men are demanding peace. Statesmen have been working for it for years. Kings and emperors have counseled disarmament. Peace congresses have been held in many parts of the world. But in spite of all, the opposite influence has grown in intensity, until millions face millions on the fields of carnage and death. So literally true is it to-day that, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon the woman with child; and they shall not escape" (I. Thess. 5: 3).

There are other signs equally striking.

If we follow current events we must have noticed that indifference to the things of God is increasing in the same proportion as national and individual greed and selfishness are growing. Churches stand empty, while places of amusement are crowded. One clergyman recently observed that there were only a few at the prayer meeting, because a prominent member of his church had a whist drive that evening. That tells the whole story. People prefer a game of cards to prayer. The word of God is not read, while the most trashy novels and blood-and-thunder stories are greedily devoured. Children learn to hunger and thirst for the "comic paper" which teaches them nothing but that which is absolutely detrimental to their moral conceptions. Women have deserted their homes and children for the pleasures of the club and society, and the result is that, while licentiousness is increasing, the birthrate is decreasing. So true is it that, "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" (2 Tim. 3).

Such are some of the signs of the times. If we read them aright, they tell us that we are living immediately before the coming of the Lord.

The signs of the times warn the Latter-day Saints to have their lamps trimmed and sufficient oil to keep them burning, and not to go to sleep, spiritually, but to remain awake and alert. They warn the elders in the mission-field that they have no time to lose in the labor entrusted to them. The time is short. They warn the children of the world in general that they must repent speedily from all that is displeasing to their Maker, if they want to reach exaltation in His kingdom; that they must accept the gospel of our Redeemer, before the door is finally closed.

The world to-day needs help more than ever. Its philosophies have proved vain. Its religious systems have proved themselves useless, as salt that has lost its savor. Its educational institutions have failed to save mankind from sinking into the mediæval barbarism. There is no salvation for the world, except in the gospel of Jesus Christ. We invite all to come and accept that glad message as presented by the elders of the Church. Do not scorn their words, as Naaman was inclined to do, when the Prophet told him to bathe in the Jordan in order to be cleansed from his leprosy; for did he not know that the rivers in his country were just as good for medicinal purposes as the Jordan? He was healed, when he obeyed God's word spoken through the Prophet. And so the world will be saved through acceptance of, and obedience to, His

word as given through His servants in our day, and by no other means, or remedy.

J. M. S.

ROME AND PROTESTANTISM.

THE head of the Roman church recently, it seems, took occasion to express himself concerning the Protestants who are doing missionary work in Rome. If he is correctly quoted, he said, in part, "What do these emissaries of Satan do who in the midst of the Holy City raise temples where God is denied true worship, who erect pestilential cathedrals to spread error among the people? These devilish arts are so many assaults against the sons of Rome."

Some contributors to the daily press express surprise and are very indignant at this condemnation of Protestant bodies and their worship. The "emissaries of Satan" referred to, they say, are principally American Methodists who are doing a splendid work in Rome in the interest of religious freedom.

But why should an outburst, such as that quoted, cause either surprise or indignation? Every student of history knows that Rome declares that there is no salvation outside "the church." What else, then, from this point of view, can those who preach salvation outside "the church" be, but emissaries of the adversary? There is logic in the Pope's attack. Popes have even condemned the reading of the Bible. When Pasquier Quesnel asserted that all should study the Scriptures, and partake of their spirit, Pope Clement XI. answered that the proposition was "false, captious, shocking, offensive to pious ears, ill-sounding, pernicious, injurious to the church, blasphemous, heretical, such as have often been condemned." Leo XII. was less lavish in the use of presumably infallible adjectives, but he declared, nevertheless, that Bibles, in the languages which people could understand, were "poisonous pastures," and Pius IX. admonished the bishops concerning the New Testament in Italian, "You will awake in the faithful a wholesome horror of such poisonous reading." It is evident, therefore, that Protestantism, with its Bible translations and commentaries, can find no favor in Rome. But it can receive with equanimity condemnation from that source.

It is a great deal more surprising when outbursts of bigotry and intolerance take place among Protestant clergymen, and instances just as brutal as that credited to the Pope, are not lacking in the very heart of Protestantism. Almost every Elder of the Church of Jesus Christ of Latter-day Saints could tell of some verbal attacks upon them by ministers, just as bitter and unjust. And that is surprising. For Protestants profess to believe in religious liberty. They claim that every individual has the right to read the Scriptures and exercise his own judgment, enlightened by the Spirit of God, in the forming of opinions. They hold that it is the

prerogative of all to worship in accordance with the dictates of his, or her, own conscience. Consequently, the Latter-day Saints are only carrying out a fundamental principle of Protestantism, in the spirit of the Pilgrim Fathers, when they maintain their right to believe as they do, and to worship accordingly. And those who slander and vilify them, in order to kindle hatred against them among the unthinking masses, are, in that respect, the followers of the Pope. In condemning him for bigotry and intolerance, they condemn themselves.

It all goes to show, though, how far the world still is from the blessed condition which will obtain when the kingdom of God shall be established on earth. Then there will be perfect liberty and tolerance. The Prophet Micah (4: 5) tells us that during the reign of our Lord, "all people will walk every one in the name of his god," while Israel will serve Jehovah; but, notwithstanding this diversity of religious faith and practice, there shall be perfect peace and safety. That is the ideal condition. It has not come yet, but it will come. The gospel of Jesus Christ will bring it about.

Protestants should take a warning from Rome. They should resolve to hasten the day of universal freedom by according to all the liberty they demand for themselves. They should never forget that religious liberty is the key to political freedom. The latter cannot exist where the former is smothered to death by bigotry.

J. M. S.

CHRISTMAS BREAKFAST FOR CHILDREN.

As has been the beautiful custom for many years, some of the congregation worshiping at the Crescent Congregational Church, Everton, Liverpool, gave an early Christmas breakfast, on the 19th of this month, to poor children in the neighborhood. These gatherings are always looked forward to with eager expectation, by the little waifs. Many of them come very early in the morning, patiently looking for the hour of opening, and some have been known to wait all night, so as to be sure not to oversleep themselves.

There were between six and seven hundred children present on this occasion. The doors were opened promptly at 6 a.m. The little guests swarmed in, and were soon seated around the bountifully supplied tables.

The program was opened by the Rev. Herbert Stock, who led the children in a short, sympathetic prayer. Then the Scripture lesson was read by Mr. H. Thorp. Appropriate songs were rendered by Miss Daisy Holltum. The principal speaker was Mrs. Ida B. Smith. She told the ever new and wonderful story of the Babe of Bethlehem, and made very impressive remarks, which

held the attention of the children till the end. Sister Smith attended the unique gathering in response to a cordial invitation from those engaged in the work of caring for the children, and we may add that her womanly gifts, her tender heart, and her position as president of the Relief Societies of the European mission of our Church, make her well qualified to fill a number on a program of this kind.

The children were very orderly, and gave evidence that the care bestowed upon them by their kind, unselfish friends of the Crescent church has not been in vain. Numerous woollen articles of clothing were distributed among the children as they passed out of the room.

It is a great work these young men and women are doing. It is not as extensively known as it ought to be. But there is no doubt that He who assures the children of men that a cup of cold water given to one of those who are precious in His sight, will not be without reward—He will certainly recompense them for their labor of love.

J. M. S.

CLEANSING THE SANCTUARY.

In the *Star*, to hand some time ago here in South Africa, there is an interesting report of services held by the Church of Jesus Christ of Latter-day Saints, in Liverpool, to commemorate the anniversary of the martyrdom of the Prophet Joseph Smith, which martyrdom darkened the history of the year 1844.

The Latter-day Saints, however, have every reason to believe that their beloved prophet was not permitted to pass from this stage of existence, before he had completed the glorious work which he was chosen to do. His avowed beautiful mission was to usher in the dispensation of the Fulness of Times, including the restoration of the Church of Jesus Christ, and laying a foundation for the Millennial kingdom of God. Under the hands of Peter, James, and John, the holy priesthood, with all its power and majesty, was also restored through the instrumentality of this modern prophet, thus linking up the Church in heaven with the Church on earth.

The perfection and sublimity of the organization of the Church of Jesus Christ is alone sufficient to prove that the work of the prophet Joseph might appropriately be called, "the commencement of the cleansing of the sanctuary," i.e., the commencement of the abolition of all forms of priestcraft, and idolatry.

It is, perhaps, natural to feel a little interested in the fact that the Latter-day Saints are not the only people who attach significant importance to the year 1844. Some divinity students, in tracing the fulfilment of scriptural prophecies, prove to their own satisfaction, at least, that the year 1844 witnessed the expiration

of the two thousand three hundred days mentioned in the eighth chapter of Daniel.

The evidence given by these gentlemen to prove that 1844 was the great year which greeted the advent of a new era, practically described as "the cleansing of the sanctuary," is very extensive. In fact, they have written a number of books containing historical, astronomical, and many other scientific deductions, to show that there has been no shadow of an error in their calculations. In a short article, it would be difficult to summarize more than one of these "proofs," and for example I may choose the historical, as this does not require too much stretching of the imagination.

In a book by one Uriah Smith (who, incidentally, very solemnly denounces "Mormonism"), the following reasoning is adopted relative to the two thousand three hundred days, in Daniel 8: 14:

The word "day," in certain parts of the Scriptures, is symbolical, it, in reality, meaning a year (Ezek. 4: 6). Two thousand three hundred days, therefore, signify two thousand three hundred years.

The commencement of the two thousand and three hundred years was to be "from the going forth of a commandment to restore and build Jerusalem," as explained by the angel Gabriel, who afterwards appeared to Daniel, to finish the interpretation of the latter's vision. (It will be seen that Daniel fainted before the angel had completed the interpretation, Daniel 8: 27).

At length Ezra obtained a decree from Artaxerxes Longimanus in the seventh year of his reign, B.C. 456-7, containing provisions for the complete restoration of the Jewish state (See Ezra 7: 7).

From B.C. 456 to A.D. 1844, is exactly two thousand three hundred years.

Several historical events at intervening dates are referred to, which coroborate the foregoing calculation, among which might be mentioned:

It is perfectly obvious that the seventy weeks, Dan. 9: 24, were to commence simultaneously with the two thousand three hundred days; and the fulfilment of the prophecies concerning that period, is accounted for as follows:

It will be seen (Daniel 9: 24-27), that the seventy weeks are divided up into three separate portions. Seven weeks are allotted to the literal work of building the city of Jerusalem. Sixty-two weeks from that date were to extend "unto Messiah, the Prince." After the expiration of this period, He was to be "cut off," and in the middle of the seventieth week he was to cause the sacrifice and oblation to cease.

The style of interpretation is, of course, similar to that applied to the two thousand three hundred days; i.e., seventy weeks equal four hundred and ninety Bible days, signifying that number of years; seven weeks means forty-nine years; sixty-two weeks means four hundred and thirty-four years, and one week means seven years.

History affords the rest:

The literal building of Jerusalem was completed in the fifteenth year of Darius Zothus, B.C. 408—a period of exactly forty nine years from its commencement in the year B.C. 457 (expiration of seven weeks).

John the Baptist began his ministry in the fifteenth year of Tiberius Cæsar, which was in the year 27 A.D., and Christ entered upon his work six months later—a period of exactly four hundred and thirty-four years from the completion of the building of Jerusalem, B.C. 408, or four hundred and eighty-three years from B.C. 457, in the autumn, when Ezra commenced his work at Jerusalem. Here Christ went forth proclaiming, "The time is fulfilled," referring to the fulfilment of the period which was to bring us "unto Messiah the Prince" (expiration of the further sixty-two weeks).

The ministry of Christ continued just three-and-a-half years, for He attended but four Passovers, at the last of which He was crucified—or exactly in the midst of the seventieth week, even to the month, assuming that the crucifixion took place in the spring of A.D. 31 (See *Hales' Chronology*).

We go forward three and a half years more to the termination of that "week," and find ourselves at the end of the seventy years in A.D. 34.

How much yet remains of the two thousand three hundred years? Two thousand three hundred less four hundred and ninety equals eighteen hundred and ten; and thirty-four, plus eighteen hundred and ten, brings us to eighteen hundred and forty-four, at which date the whole period of the two thousand three hundred years expired.

By a learned and devout community, though opposed to the divine claims of the great Prophet of the latter days, the year eighteen hundred and forty-four is recognized and established as a time when something definite and wonderful was to happen in the religious world. Yea, and indeed it was a red-letter day in the annals of religious history. The "setting up" of the kingdom of God, never again to be taken from earth, was completed, and one of earth's noblest men sealed his testimony with his life's blood, which sacrifice was essential for the complete vindication of his claims as a Prophet of the Most High.

Verily, verily, the commencement of the work of cleansing the sanctuary had been thoroughly organized, when the chosen servant of the Lord and humanity was called to a higher sphere of labor.

Modestly and calmly, while the prejudiced still persecute and vilify, the Church of Jesus Christ is fulfilling its hallowed and glorious destiny, and fortunate above all people are those who recognize, embrace, and are able to live the gospel as restored in all its pristine purity in these the last days.

Rhodesia. EDWIN CIRCUIT.

WOMEN WARRIORS.

HISTORY'S pages contain a great cloud of witnesses to the heroism of women in war time. Every great struggle has furnished its heroines—women ready to fight and die for the cause their husbands, sons, and lovers held dear. The present war is no exception. In Belgium and in Serbia women are standing side by side with the men in the trenches. It is in the Russian lines, however, that they are most conspicuous. The Vilna correspondent of the "Outro Rossii" of Moscow gives the latest list of Russian woman soldiers awarded the St. George's Cross of the Fourth Degree for conspicuous gallantry at the front. No official statistics as to the number of woman volunteers in the Russian army are available, but, according to the frequent newspaper reports recounting only cases of exceptional bravery, their number seems to be considerable. They represent all classes of the Russian community, and invariably assume male names and attire. Thus, Maria Selivanova, aged seventeen, wore the uniform of a pupil of a Tula Gymnasia (high school) for girls as recently as December last, when she ran away and joined the army at the front under the assumed name of Stepan. She owes her distinction to carrying the wounded from front trenches. Ekaterina Linevska, aged twenty-three, was working at a Vologda cotton mill until January last, when she donned a soldier's greatcoat and cap, and under the name of Ivan Solovieff attached herself as a volunteer to a rifle regiment. She received her St. George's Cross for a daring reconnaissance of enemy advance posts, during which she was severely wounded. Nina Rumiantseva, aged only sixteen, distinguished herself by saving an officer's life under conditions of extreme danger. Another woman warrior, who had so sunk her femininity as to be known only by her male name of Matvey Koloboff, is a real veteran. She entered the army immediately on the declaration of war, and recently crowned a long chapter of daring adventures by capturing, single-handed, two Austrian scouts.—*The Christian Work.*

FROM THE MISSION FIELD.

Arrivals.—Elder Walton E. Bodily, of Vernal, Utah, arrived for the British mission December 13th, 1915, per s.s. *New York.* The following-named missionaries for the British mission also arrived December 19th, 1915, per s.s. *St. Louis*: James G. McKay, Huntsville, Utah; Nels Christian Jorgensen, Union, Utah; Arnison Hoskisson, Salt Lake City; William A. Linford, Ogden, Utah; Amos T. Tucker, Wapello, Idaho; John H. Wilding, Sugar City, Idaho.

Appointments.—Elder Walton E. Bodily, who arrived for the

British mission December 13th, 1915, has been appointed to labor in the Nottingham conference. The following-named missionaries, who arrived for the British mission December 19th, 1915, have been appointed to labor in the following conferences: James G. McKay, London; Nels Christian Jorgensen, Hull; Arnison Hoskisson, Newcastle; William A. Linford, Sheffield; Amos T. Tucker, Scottish; John H. Wilding, Bristol.

THE GIFT.

Time is an Indian giver of a prize;
He gives, and then he takes the thing he gave,
What's Yesterday? A gift we could not save.
To-morrow? Ghost that may materialize.
We poor recipients, ever playing wise,
Squander in youth (for youth is ever brave);
Hoard like a miser as we near the grave;
Time's dear donations. Swift each moment flies.

Swift ticks the clock. The hour-hand barely creeps.
But slowly, surely, moves to God's eternity.
The sun illumes, then hides behind the hill.
But whatsoe'er is hidden in the deeps
To-day's the one great gift Time gives to me
To hold awhile and do with as I will.

GRIF ALEXANDER, in the *Pittsburg Dispatch*.

DIED.

BENNETT.—At Kidderminster (Birmingham conference), December 11th, 1915, Ellen Bennett. Deceased was born May 2nd, 1859, at Kidderminster, Worcestershire, and baptized April 18th, 1907. Sister Bennett was a faithful Latter-day Saint, and at the time of her death was president of the Kidderminster branch Relief Society.

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